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in the canarium almond, since it occurs in the European almond. If taro (a species of *Colocasia*) may be compared to dasheen (*Caladium colocasia*), it probably supplies A, B, and C, but only in small amount.

I regret that I did not pay more attention to the daily quantity of food consumed. In times of ceremonial feasting it is very greatly increased, especially as regards flesh foods. At such times every one eats to satiety, and the feast is considered eminently successful if a quantity of food is left over to lie rotting on the ground at its close. A typical meal for a man under ordinary circumstances might consist of five or six medium-sized taro tubers and one or two small fish, the other items appearing occasionally. The enormous preponderance of taro, which is the groundwork of every meal, would, one may suppose, result in an excess of carbohydrates in the diet,[1] but it is noteworthy that 'carbohydrate is the best material to have on hand for muscular activity', and that it is 'from the point of view of physiological economy, the most economical food' (Hutchison and Mottram, '33, p. 58). The protein content of the ordinary everyday meal is rather low, and there is probably a deficiency in the amount of fat provided, which perhaps accounts to some extent for the relish with which lumps of pig's fat are consumed when available.

While on a journey into the mountains of the Kunua district, starting some twenty miles down the west coast, I saw a patch of maize. I was told that it had originally been planted by some men who had brought it back with them on their return from working as indentured labourers. The coast people do not cultivate it, but they might well do so, as Mrs. Hadden was quite successful in her attempts to grow it on her plantation, proving that local conditions are not unsuited to it. In view of the high nutritive value and vitamin content of maize it might be of some benefit to the natives if facilities for obtaining seed could be provided for them; they might then be induced to cultivate and use it as a regular addition to their diet.

It is worthy of note that though the sago-palm grows in this district in considerable numbers, its leaves being much in demand

[1] Maiden (1889, p. 18) gives the following analysis, taken from a descriptive catalogue of the Japanese exhibits at the Health Exhibition, London, 1884: Albumen 1·427; Fat 0·080; Glucose 0·120; Starch 10·400; Pectose, &c. 1·154; Ash 0·987; Water 85·202.

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Lime is made from coral, branched coral being preferred.

preparation is the work of the women, and consists of burning the coral with a minimum of slaking. The work is carried on in the recesses of the bush, the place being kept secret and no men permitted to approach it. Large quantities are prepared at a time, at infrequent intervals.

Areca-nut and betel-pepper must be provided in abundance on every ceremonial occasion, and are always given to visitors from other villages to take home with them on their return. Each individual carries his own supply of lime, or begs a dip from his neighbour; it is not provided with the other ingredients. When in his own village the chewer of the betel-mixture will freely fling the skins about on the ground, to be swept up by the women in the course of their cleaning. They are thrown away in any convenient spot, in the case of villages on the cliff top generally over the cliff, or they may be burnt. There does not appear to be any special place for disposing of them, as is described by Ivens (1927, p. 287) for the SE. Solomons. But when on a visit to another village, particularly to one in the mountains, where there is always a feeling that the people are not to be trusted, the skins are carefully put into the little basket which everybody carries, and brought away, lest an enemy should use them for making 'bad medicine'.

Branches of areca-nuts are carried by the messengers sent out by the *tumaus* to summon people to a ceremony. (Cf. Ivens, 1927, p. 288.)

The natives say that chewing the betel-mixture 'makes them feel strong'. I can testify that when they have plenty to chew they are livelier and more inclined to talk. It is known to them that people who chew too much of it are apt to fall into a slightly dazed and stupid condition, and there are a very few who do not like the effect it has upon them and therefore avoid it. The majority, however, obviously feel lost without it, like an inveterate smoker left without tobacco.

STORIES OF THE ORIGIN OF VARIOUS FOODSTUFFS

Among my collection of stories there is a large number explaining how the people came to be possessed of, or to learn to use, certain of their foodstuffs. Many of these turn on the activities of the famous 'two brothers', and are connected with a widespread series extending over a large part of the Pacific (see references in my paper on Folk-tales, 1932, p. 74). As the stories are in most cases

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long and involved, I give here only the substance of a few typical examples.

Origin of all the fruit

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According to a story current on the island of Pororan, the coco-nut was once a very tall tree whose top reached into the sky. Several birds tried to reach the top, but failed, and finally a flying fox succeeded in getting to the top and shaking down some coco-nuts. Then from the top of the tree he threw coco-nuts and bread-fruit and mangoes, and all the other fruits that grow on trees; he threw them about to all the villages, so that everybody had these things to eat; before this they had had none of them.

Origin of coco-nuts

The younger of two brothers met his death by an accident (its nature varies in different versions), and the elder brother planted his head. In course of time a coco-nut tree grew up out of his mouth. By and by it grew tall and bore coco-nuts, which were distributed to all the villages, in one version by a bird, in another by the people coming to fetch them on the invitation of the elder brother. From these there arose all the coco-nut palms that now exist.

Origin of bananas

Once upon a time there were no cultivated bananas, only the wild bush bananas which only the parrots will eat. But a man dug up one of these trees, and two of them carried it, one taking its roots and another its top, and they planted it in their garden. It grew, and bore fruit, and the fruit was very good, so the man picked the bananas and took them to the village and invited all the people to eat them. Then he suggested that they should all plant banana trees in their gardens, and so they did.

Origin of areca-nut

Two men were out fishing; they stole a canoe belonging to a *pinari* (bush spirit, see pp. 542–3). The *pinari* caught them and cut off their heads, and planted them. From the two heads there grew up an areca-palm. Before that people did not know anything about the areca-nut. The *pinari* made a big feast and invited all the people, and gave them all nuts and taught them how to chew them with lime. They all found it good, and they all took some back with them and planted areca-palms in their own villages.